Rough Field Notes

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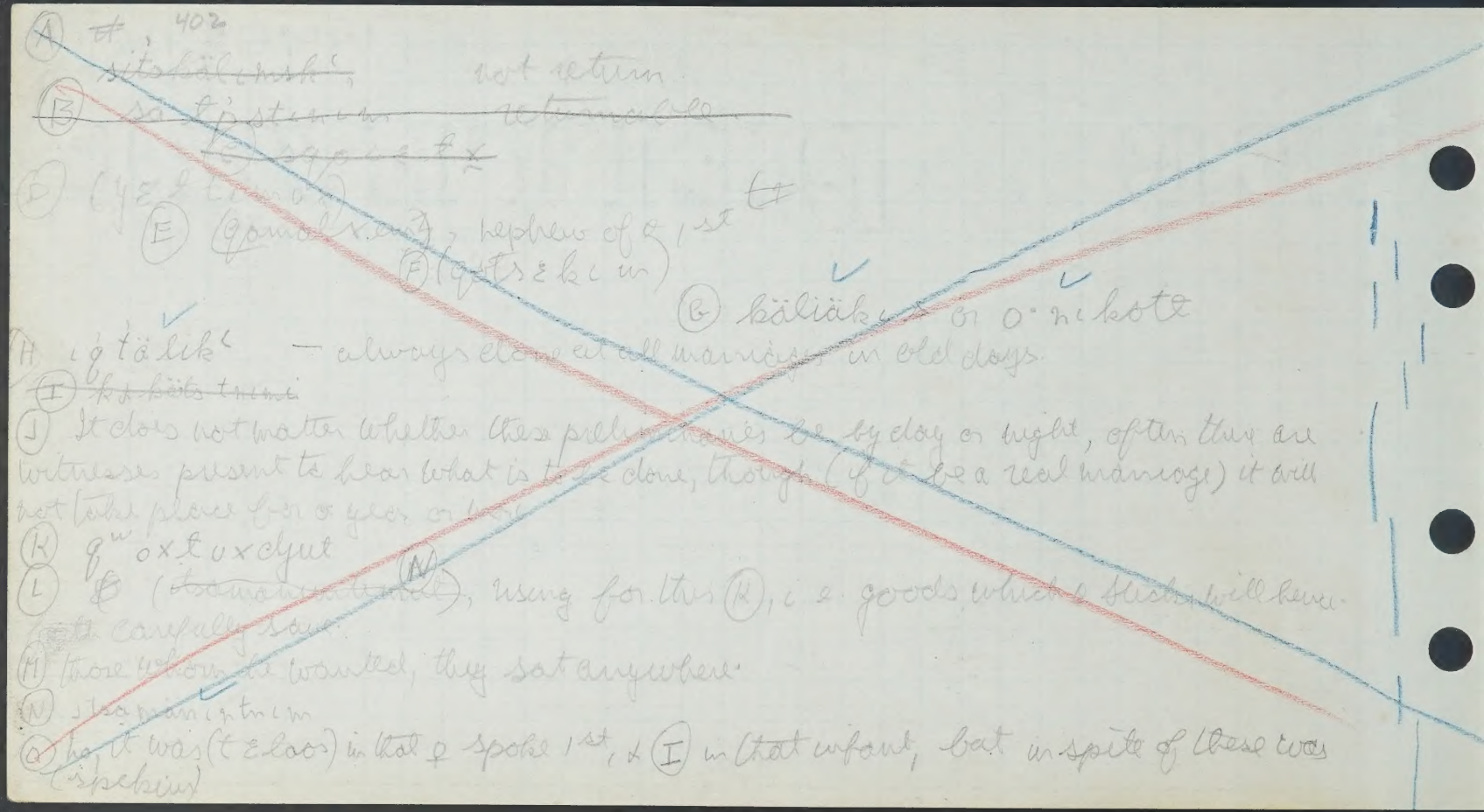
B79-0054/011 (32)

dusk a stick & thrust a knife into their eyes. How a slave (A) [illegible] called out (B) & spoke loudly, "(B), (B), see & bear what I say, son of [illegible], never have I seen, nor never have I heard, of what has happened to-day. You have insulted (D), i.e. wiped your [illegible] on it, [illegible] land". This referred to & serious breaking of & law in that they had passed & re-passed a hog pig. "Do not see son [illegible]" means, presently & heavens will strike you. (I) This for & first time brought & stick to a realisation of what they had done, & in fear they fled to the houses. Next day & 4 were buried, & inquest people learned not to see (E), though as a guest ty. Otherwise they would have performed great rites. As & 3 were buried somebody put strong medicine (F) in their [illegible] which caused & wet-dreams to get troubled as a corpse went from visibility to [illegible]. Many sticks had injured by this, & & eye-pothing & [illegible] lost her sight. & sticks did not immediately flee, but waited till & (F) began to work then fled in fear.

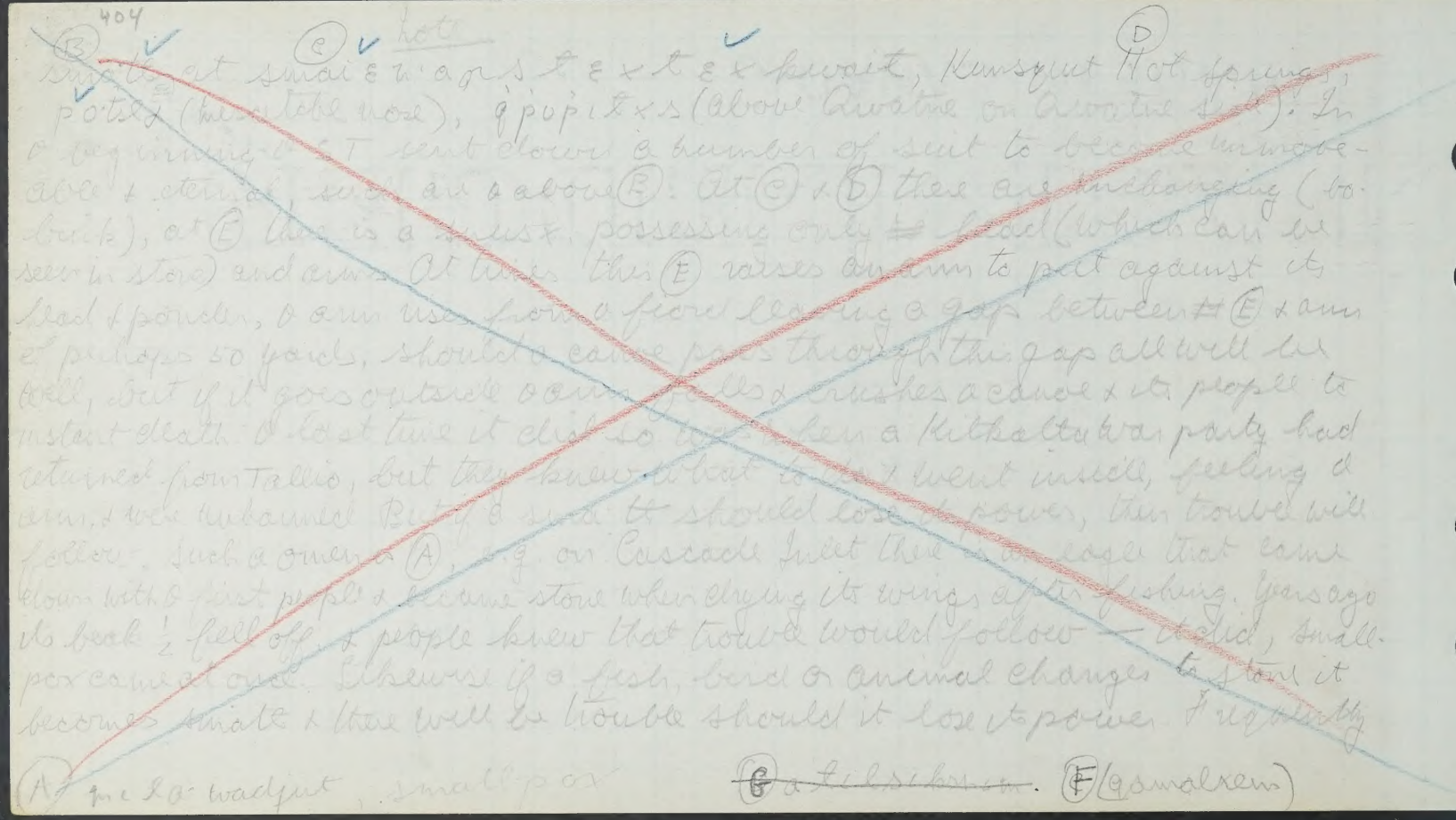
(2) This was an old-established method of making peace, in case one & parties considers that he has been [illegible] in & wrong, or in danger from & other & family. (general & E ms) F put in & arms of J's father a & baby, giving her to him as (K), i.e. to wash the hands, & a


(A) ᵵ, 402
not return
(B)
(E)
(F)
(G) käliäk
(H) ᵹtälik — always
(I)
(J) It does not matter
(K) qʷ oxtuxclyut
(L)
(M)
(N)
(O)

sometimes a marriageable D was given, in which case ~~her~~ a stating that a fox children was v bad. & In such a case o giver would give v. many & valuable presents with his D, & would many times (its an art but), ~~all this~~ receiving only few in return, but though o slotter of o would be all right o stain on her children never forgotten. They might assume slattimes, but always liable to o reproach of their birth.

(3) J's F accused o child, & late & whenever o birth came down many slotgeat at his house bringing presents & food, which he in his turn ~~did~~ would.

~~His~~ (E) ~~not~~ without consulting his fellows decided to (F), was afraid. He went to J's F (I) (G) saying he wanted to (F), & (F) agreed, it would have been rude otherwise. o ~~people~~ spread, & when all ready ~~o people were called to (G)'s house~~ birth came to (G)'s house & he summoned ~~o~~ BC's too. (E) ~~came~~ asked (G) to ~~let~~ his baby D, presently he will ~~take~~ (L) her back. [this is regarded as taboo), but is spoken of as (I), a word derived from a "clean" baby] (G) then o stick gave (G) ~~some~~ a thin good as (H), i.e working clothes, to be kept & used by himself alone. In return (G) gave (E) & his partners also (H), likewise some food. For years ~~no~~ (E) & his pals gathered (K), then came by day to (G) for (L). He called in BC (F) & (H)

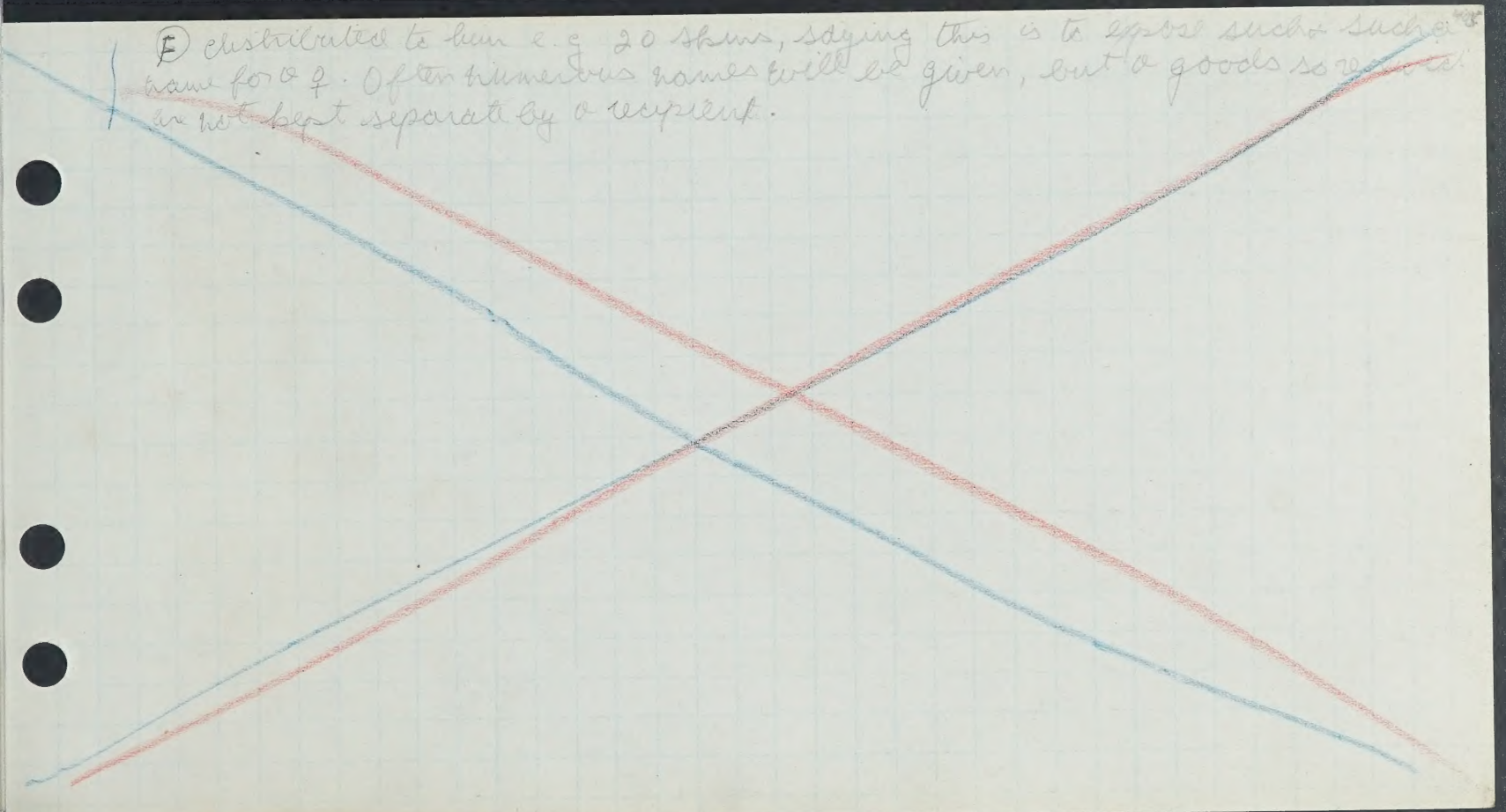



(B) Inuit at smaiɛn'aqɔsɛtɛxtɛx pivait, Kunsgut Hot springs, potsy (hill like nose), qipiɛxɛs (above Qivatne on Qivatne R.). In a log living C T sent down a number of suit to become immoveable & eternal, such as above (E). At (C) & (D) these are unchanging (to-brik), at (E) there is a ɛxɛusx possessing only head (which can be seen in store) and arms. At times this (E) raises an arm to put against its head & ponder, & an use from a fixed leg & a gap between (E) & arm & perhaps 50 yards, should a caribou pass through the gap all will be well, but if it goes outside & fells & crushes a canoe & its people to instant death. At last time it did so when a Kitkaltukwa party had returned from Tellis, but they knew what to do. I went inside, feeling a man, & was unharmed. But it should lose its power, then trouble will follow. Such a one as (A), e.g. on Cascade Inlet there is an eagle that came down with a first people & became stone when drying its wings after fishing. Years ago its beak ½ fell off & people knew that trouble would follow. If solid, small-pox came all over. Whenever if a fish, bird or animal changes to stone it becomes unsafe & there will be trouble should it lose its power. Frequently

(A) pre & post-vaccinal small-pox

(B) a fish or human. (F) (a small man)

(F) distributed to him e.g. 20 shms, saying this is to oppose such & such a name for a ♀. Often numerous names will be given, but a goods so [illegible] are not kept separate by a recipient.



ham mat ℔ a = measuring worm

if a [illegible] dreams suit, a suit of a smatt, carries him (perhaps he's much) we do not know) to where a slat is smatt, & there he gets power. This is [illegible] to be a different method of getting tukwila from any [illegible] lawyer hat. When such a [illegible] sings, e.g. Willie, he says he has gone to all a smatt, a source of wonder to J when a lad. But [illegible] of all a smatts is (potsle), which (as I said earlier) has only [illegible] arm with a knuckle in a palm, & a stone head about [illegible] hunched [illegible] & eyes a BB canoe was sunked down to Gomakuna's house [illegible] that station & was assembling all a smatt suit to his house. The walls & [illegible] were decorated with paintings & all was ready except that a place [illegible] was unoccupied. Alb & after alb was sent, & news [illegible] that a [illegible] drawing near, till at last a BB's head a thump, the [illegible] & in came & am, [illegible] itself at a elbow & jumping with [illegible] beats in it came & at once [illegible] on a walls & boxes came to life [illegible] there was pandemonium, at last [illegible] (potsle) took his place they [illegible] stillness & painting. From this came [illegible] & name & privilege.

An [illegible] who has been carried to a smatt will then obtain a song [illegible] he presents to a musician, who picks it up, also a tune. Thereafter on gote a [illegible] gets he often dances to the tune, which serves to help clear up a house

J swears this is on same line as (gamalxem) & halak ... J's w ... was ... (B) to Samuel King, by whom she had 3 children. But she died before ... upcoast ... of (disappointment), & in addition Samuel had helped J bury ... of his dead brother (D), accordingly when Samuel's ... died J spent $100, to replace ... dead & bought her baby half sister Louisa — such an arrangement ... who ... & 's family first speaks of called Talaos Em. Then 4 years or so later, when Samuel was married to Sk's D, J decides to ... canoe ... company with his w, Lonie Hall, & her ... Mary, Tom Henry, & Mrs TH, Snuneymuxw ... other (C) Samuel was ... at ... time, but no one thought J was really ... However he & his partners had ... $2000, J & Lonie $1000. At ... he prepared to bestow ... (bride-gift), much to ... anger of Sk, who was not ... to do as well for Jessie. He claimed that J was trying to ... him to ... client, but he denied ... what I use is my own goods ... I work in ... style ... respective of ... & H has treated his ... Lonie stood ... I was ... & J ... became ... & next day gave $300. to Samuel King, who ... witnesses, just ... was Sk, who ... elect between him & his w, ... does not ... Samuel was now about to ... One ... of (A) J & his people ... sum-moned ... Now this was a deadly insult: it is on this day that ... parents of ...

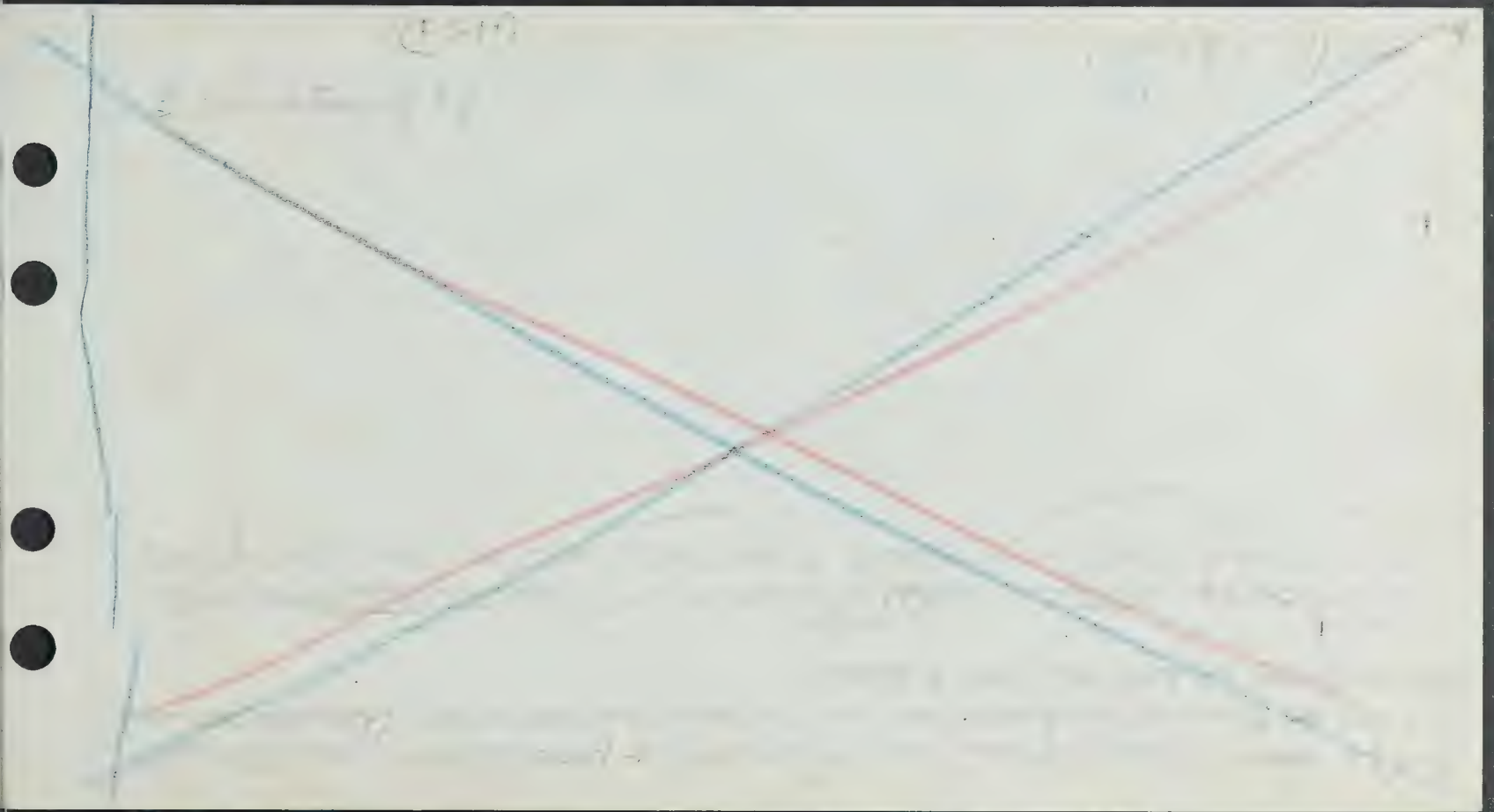
(A) h'laxtsem, (B) notes on (DEF) H23 (C) note on (FGH) = 409

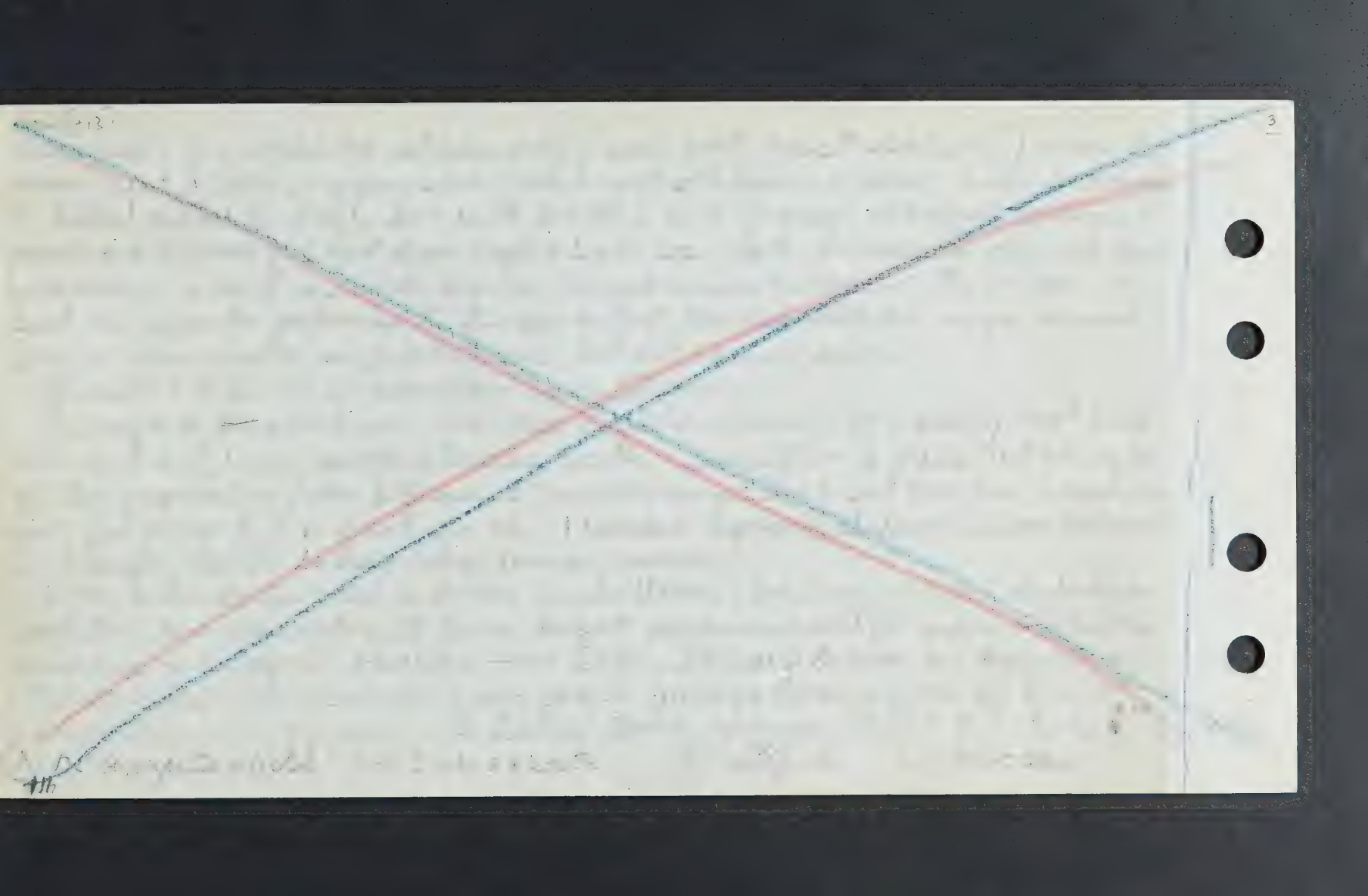
hota hi laxtuzum = distribution of work to carpenters for house making. At this time building eloner would efab. throw on a fire 4 pieces of food (whatever they were cooking) together with mok, & often 4 pieces of goods, no matter what it was. If eaitoun he would look on à t'ukwala to do so for him. What he say is — saiö te (swhalotte) — äs hi xmaöäs tux tai älö qaomätt li wäs u ts, meaning: "Please stir up the hi xhaucas for a man (outer which are before me!" If a work should fall in a Kwakiutl would die. Be at t'ukwala, irrespective of class he got his power, whether it was from (Tlitcap) always spoke to (Tlitcap), & saying the same way. Only [illegible] an at'ukwala speaks to (Tlitcap) [illegible] with ST. But all at'ukwalas are able to cure sicks, unless in their songs they speak of (A), a wash basin, they are doctors & can claim as such, but cannot cure. (I think of his doctors & stone with fire) We are here on something [illegible] his doctors —

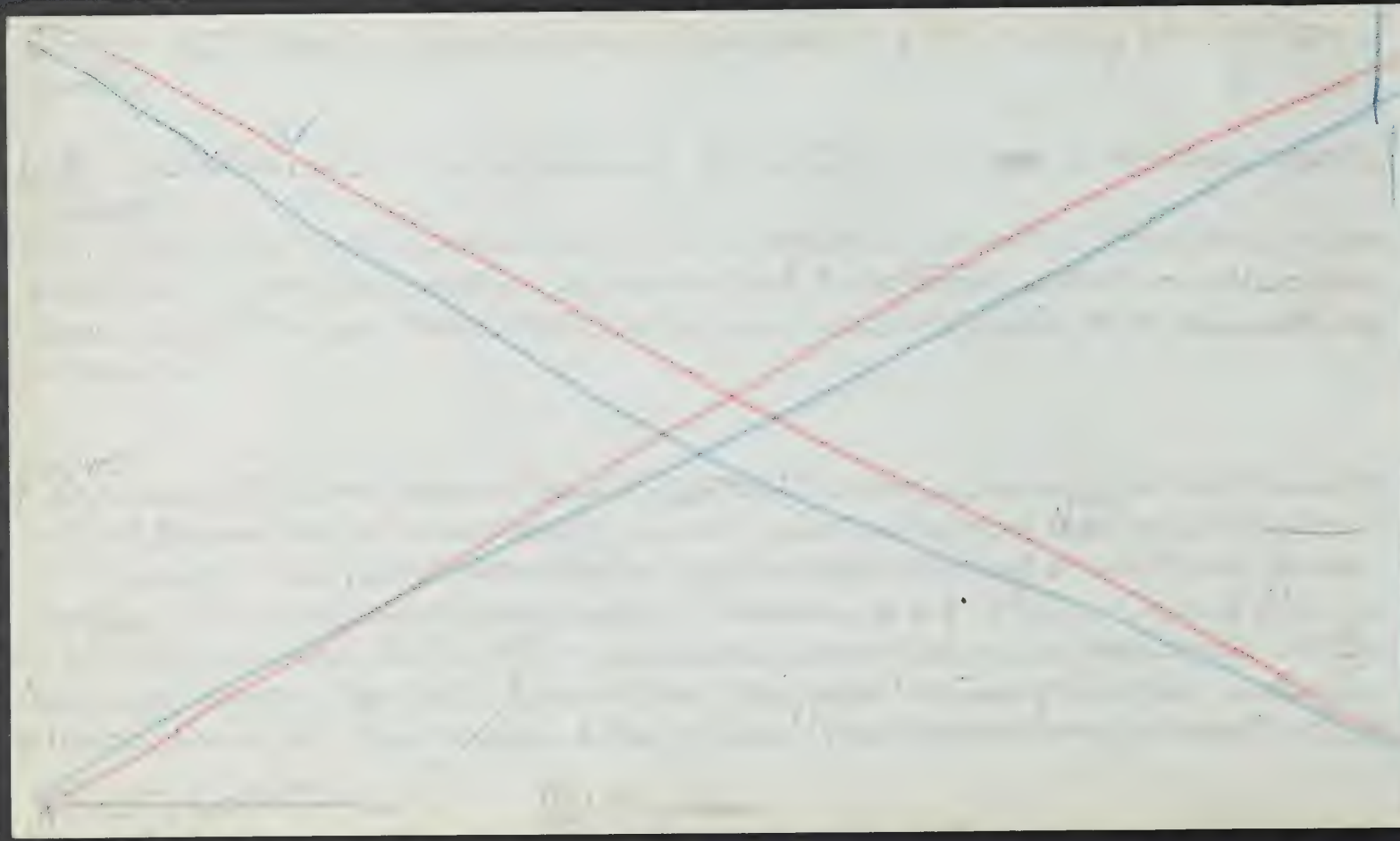
After a conclusion of a pursuit dances, which all have been sb: invited, it is common for [illegible] to perform à la t'ukwala, though without [illegible] having any power, merely imitating what has been done by some t'ukwala of long ago. Such a man was (C). Perhaps 2 weeks after a [illegible] (to 412)

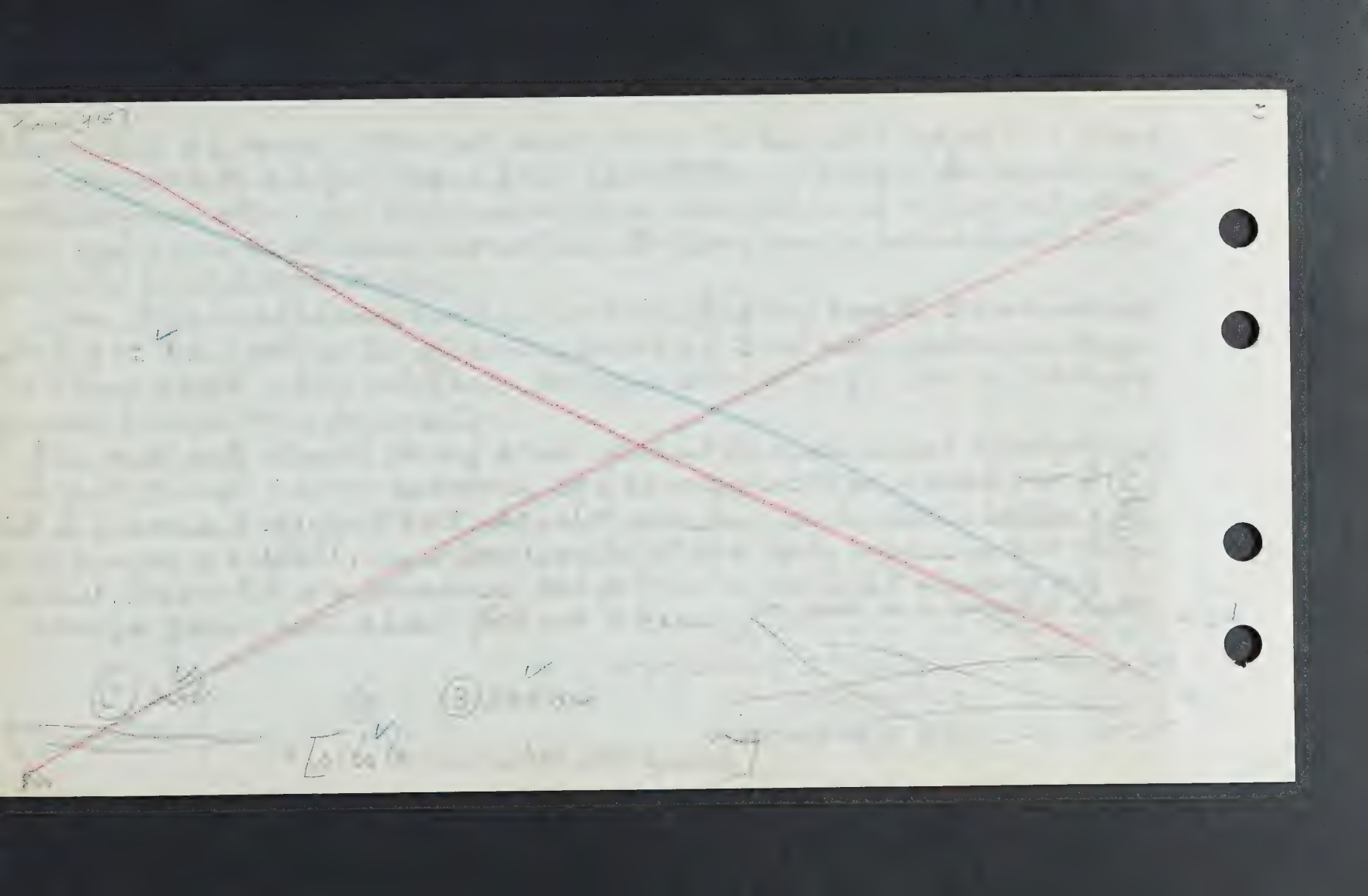
(D) nupux ta

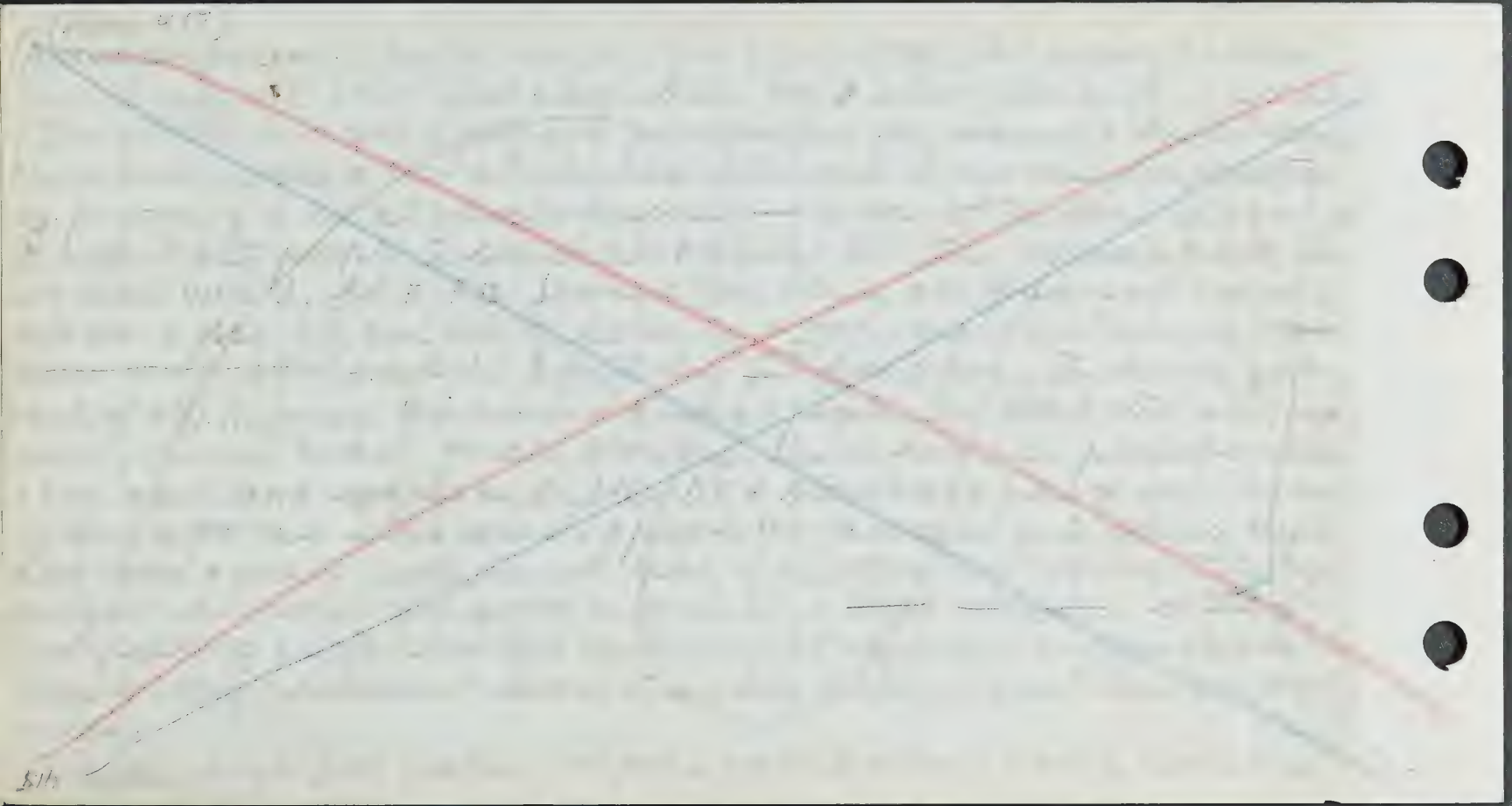
(A) ~~nust kakstu~~ (B) nust käkstu ~~(B) it kaiwa~~ (C) ninits u m laix

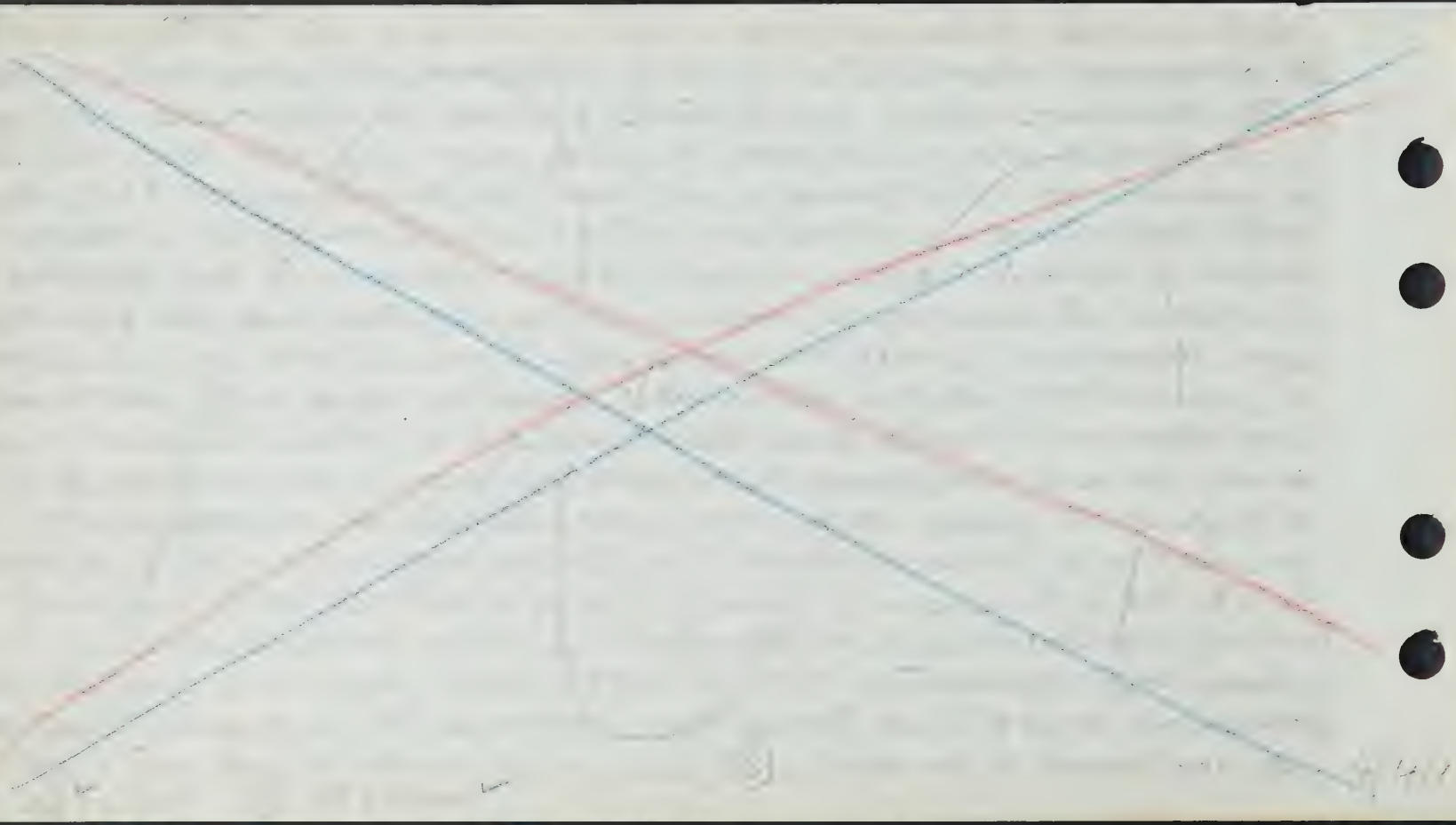


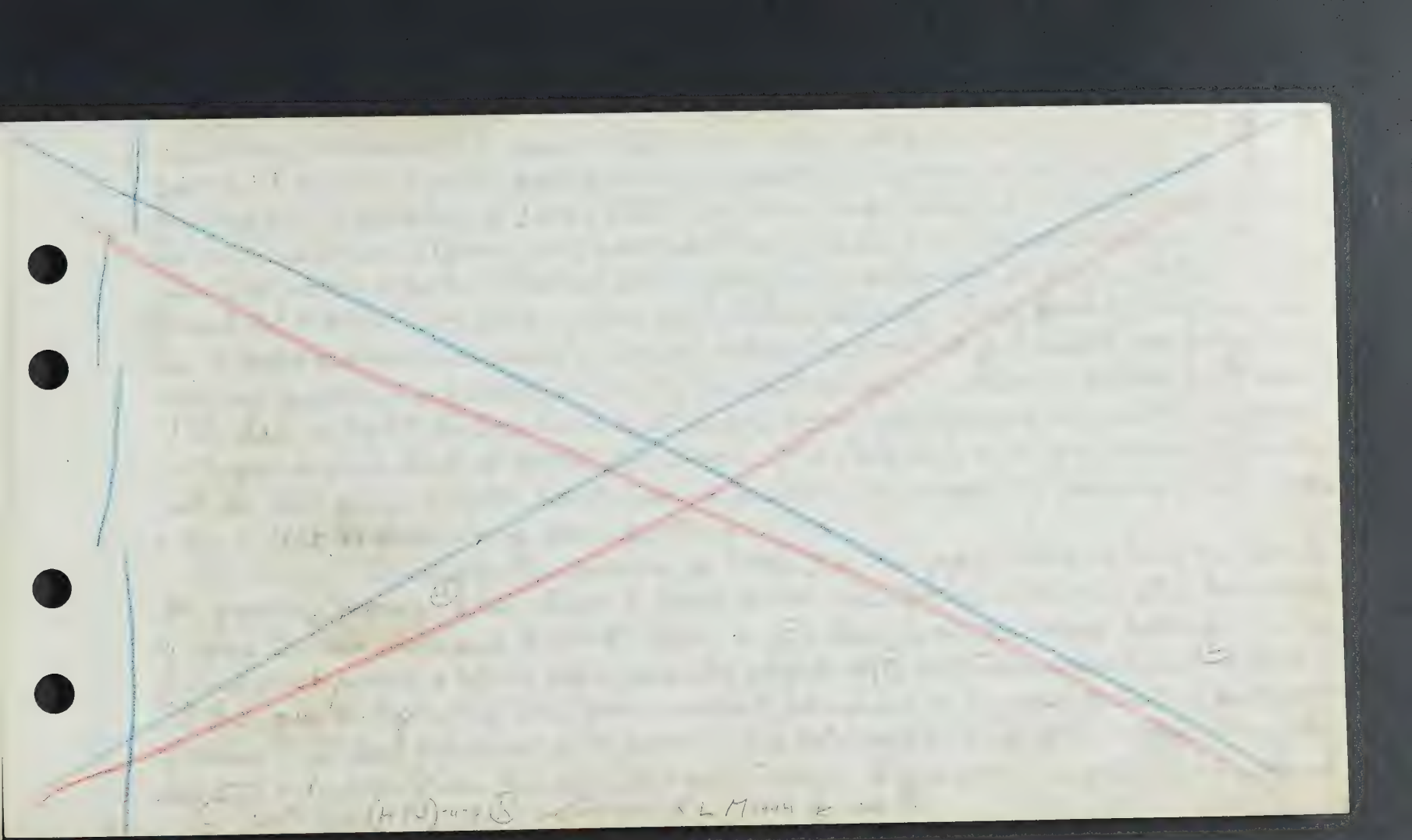


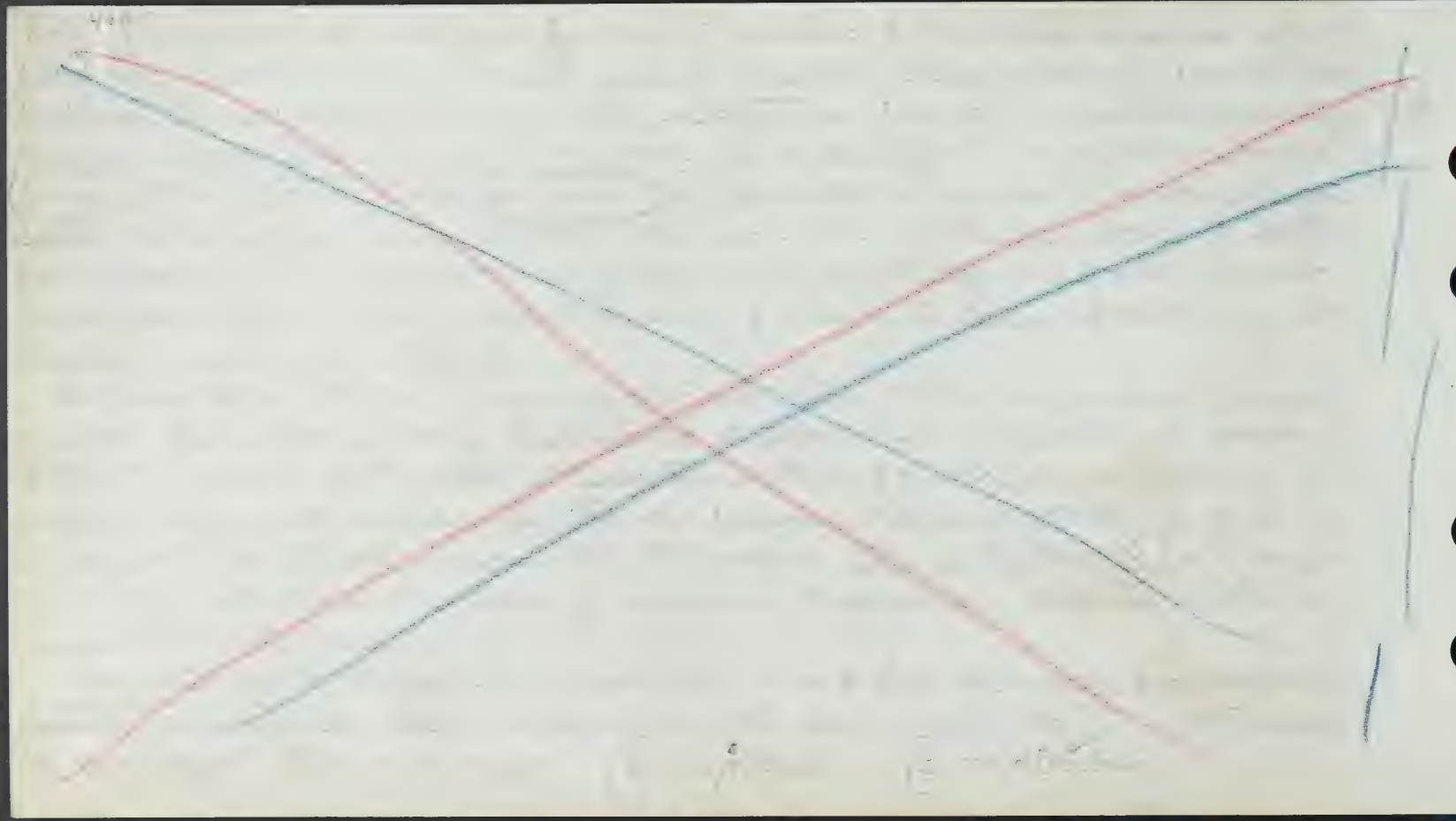


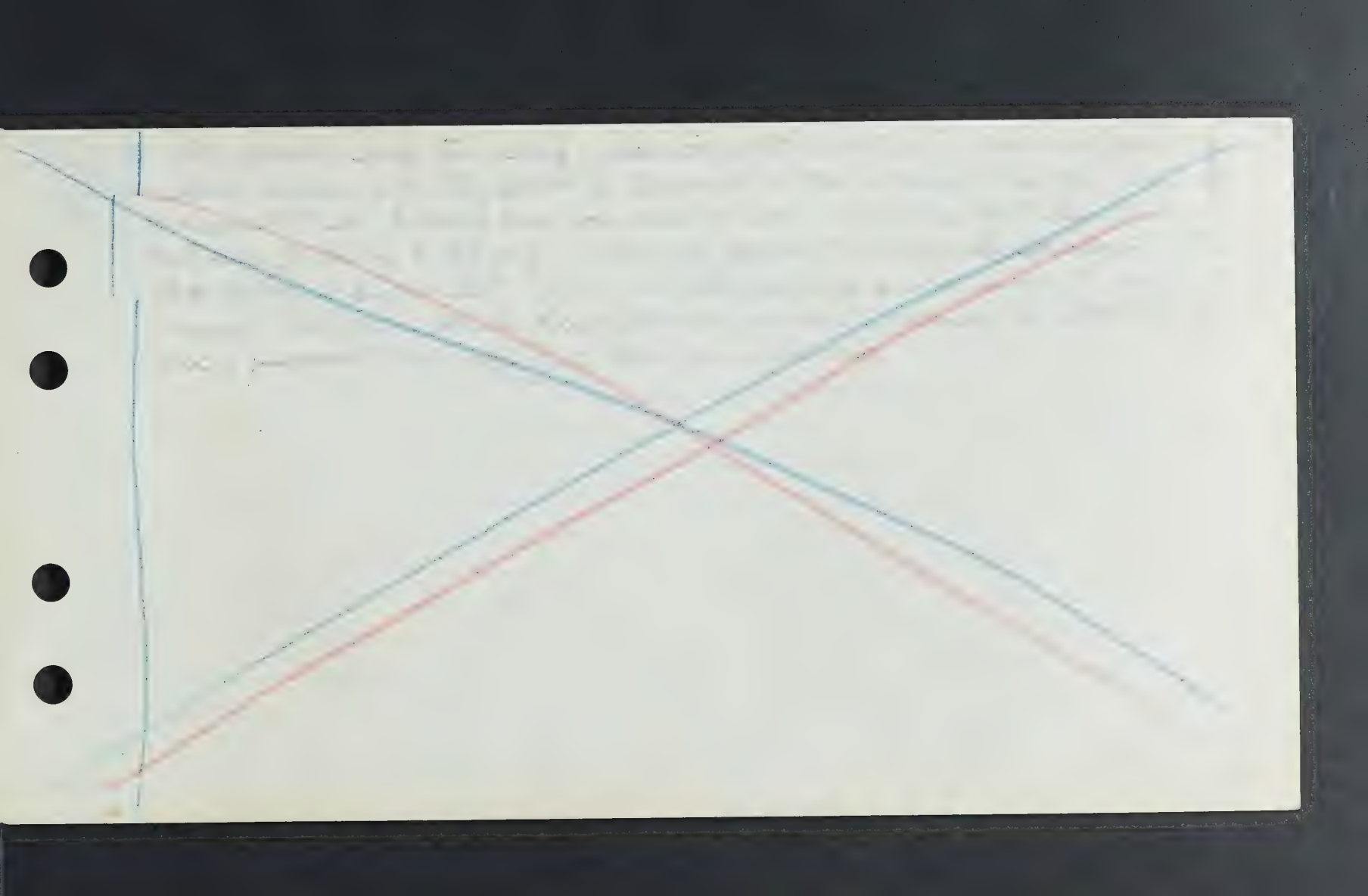


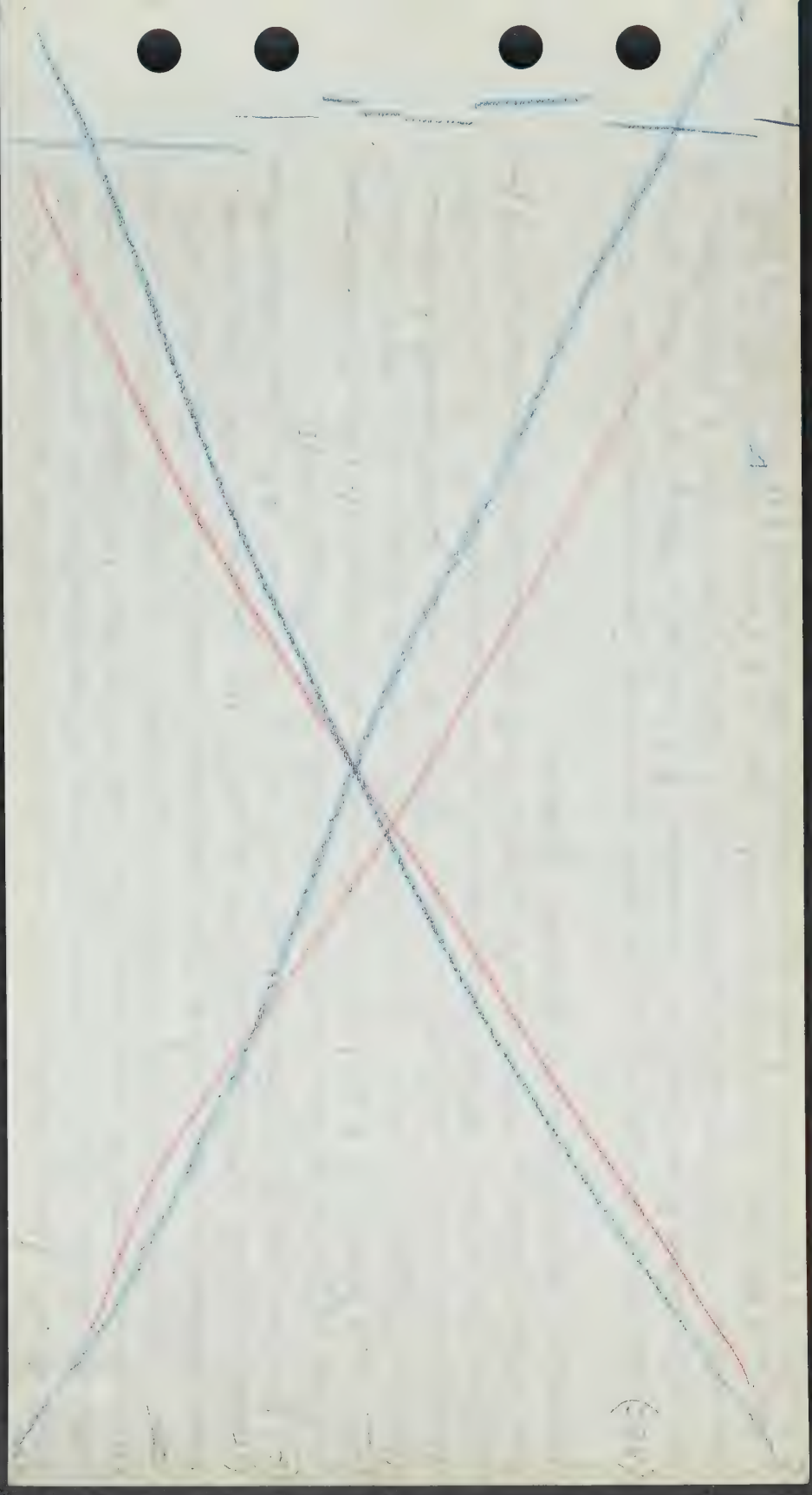


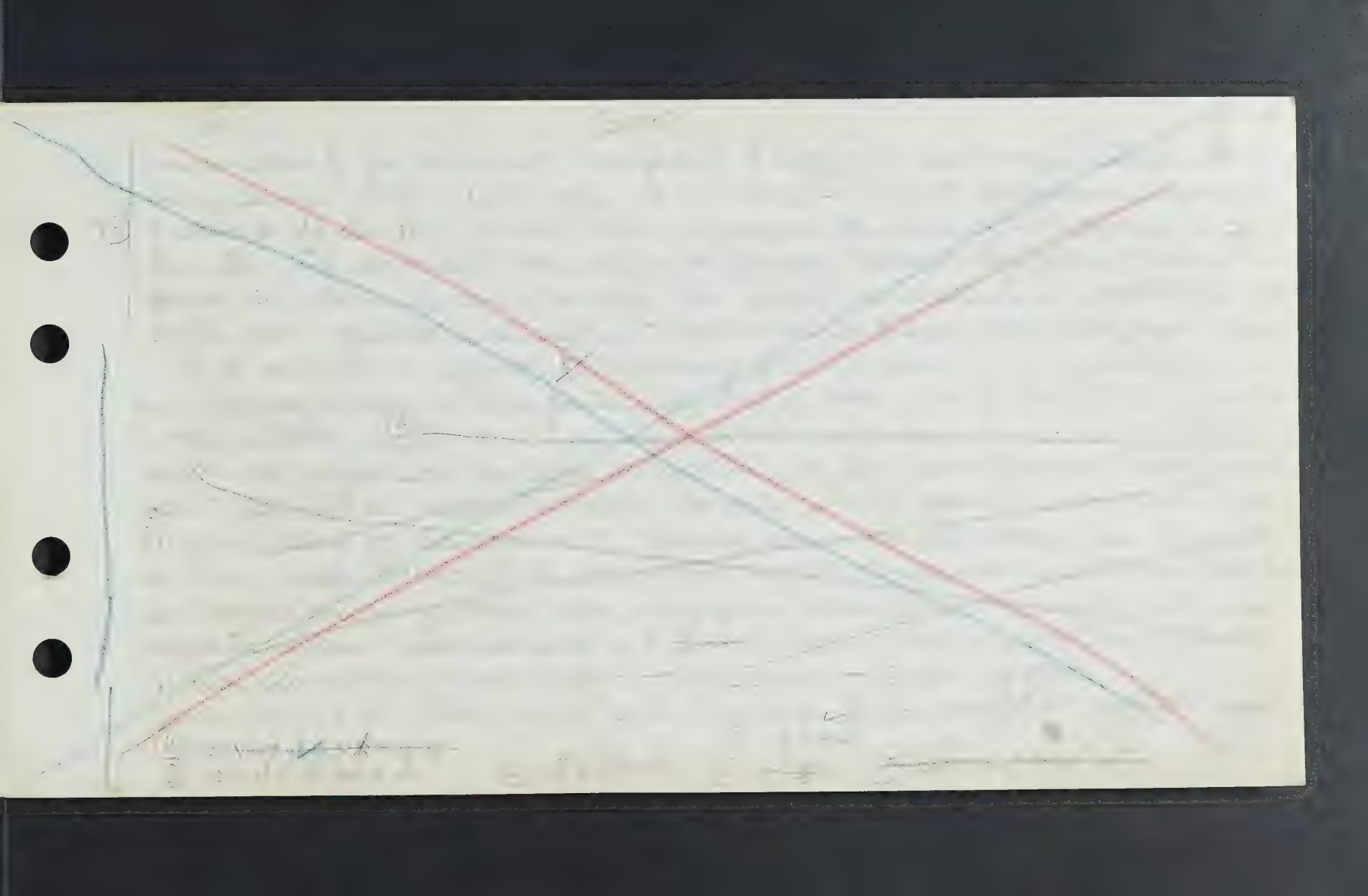


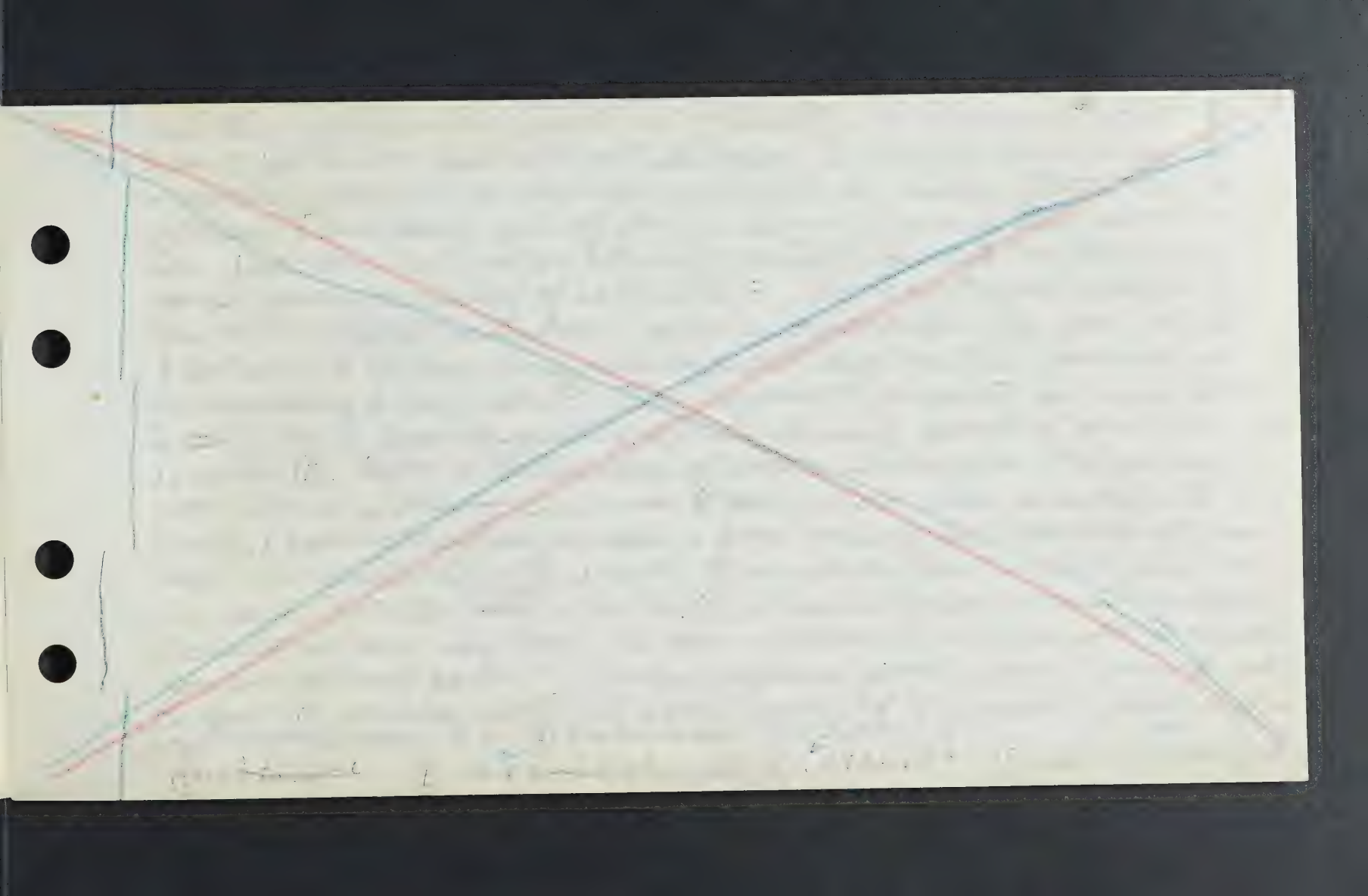


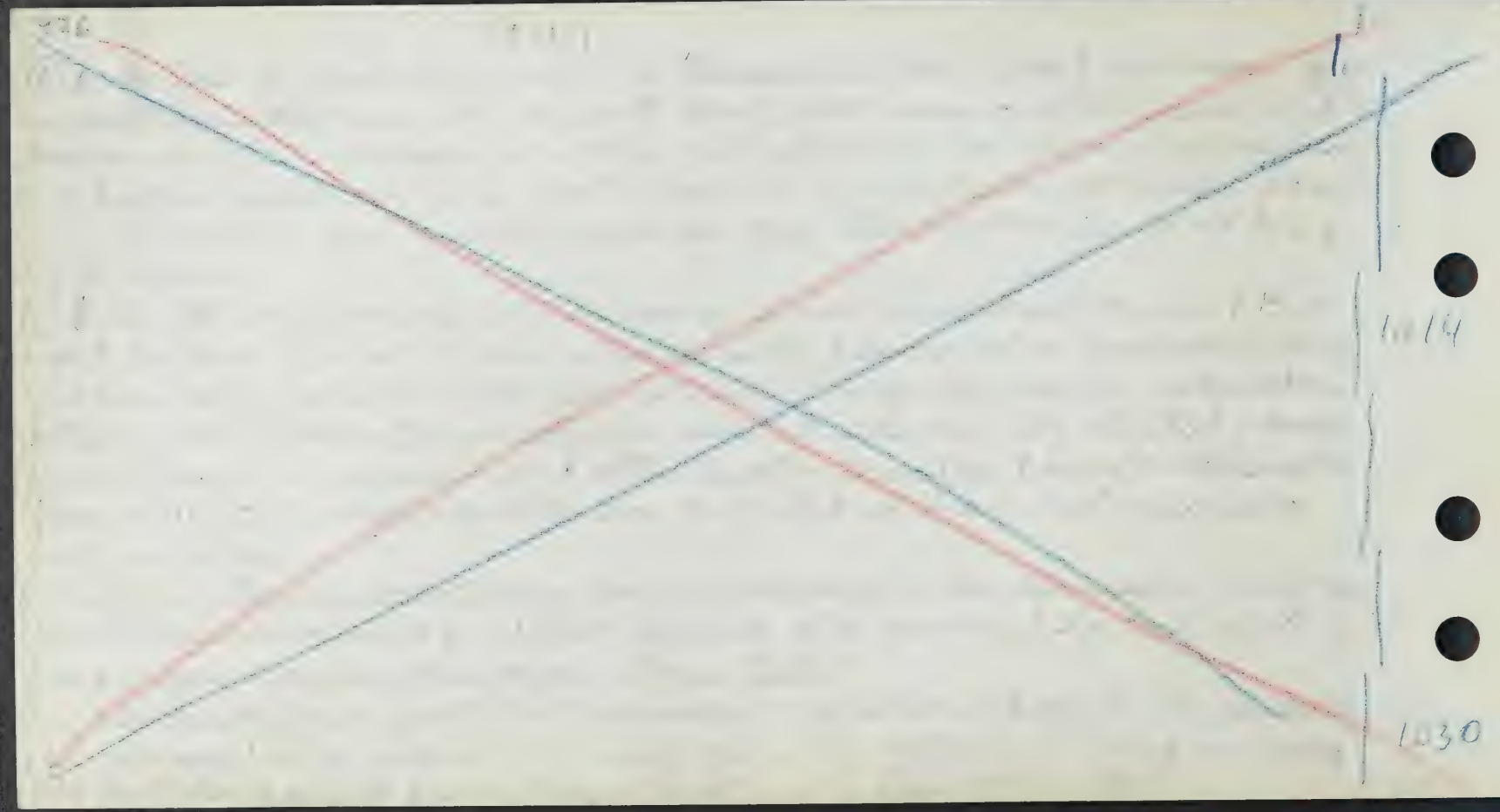








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folk"), or other fluent speaker, says, "Be bold, henceforth you will be for a v. long time for us, we will let you know when you are wanted again (glatt u) may be of greater value than o goods given to the bride's family than a quest depart.

Now for a period of varying length o o acts almost as a slave to his wife's family. He does not live with them but he cuts wood, draws water, & acts in menial ways. In the meanwhile should his family have success in hunting etc. a part of the spoil goes to o bride-to-be's family. This period was 2 years in case of Jacob's parents, & it is o parents of o bride who decide to terminate it when they have sufficient goods.

This time comes & they notify Samuel. At night he (J) calls all hands to his house, where they sit & feast. For a long time there are pursuit dances no yet, of course, but as o time of each is given so he dances. Then sacrifice for slaughter, then food, late at night. With [illegible] Samuel's F stands up & gives a detailed account of how his ancestors were married, apparently at this slatt cmx smaunsta, & how many dances (G) (I) they were. Apparently there is such in every slatt cmx smaunsta. O number varying from about 12 to 2. If a person has several smaunsta he will melt together his (G), tell how many he have several. This opening is, called (H), & serves to cause children to be

(G) nä x U m D a (H) ha t cmp te cmsta (I) noth on (E F G - 434) (J) see (I)

(E) If H is not going to receive (tsamanuntum) he will often uncork his own medicine horn & name.

(I) O name, whether with or without a tsanasta, thus transmitted with tsamanuntum from O to H, — a transmission of same is called (H), "A dragging". O name is said to be too heavy to be lifted; such a name is always highly regarded. There are 2 methods in which a W can bring names to O H, either with O goods at O actual time of marriage, or later at twelth (tsamanuntum). As with (H), so with a name brought by a W at marriage, after several times tsamanuntum to O H's family, as below, disregard it, & it returns to O W's family.

(J) This is wrong. When O W's family is about to give (tsamanuntum) or (k'ëartus'a) O W F will say, "I want to hunt on your territory, for your elsewhere place of". However first asks O owner of O t, whether does O later O refuse. This is merely a kind, does not give a vested interest in O land to O W's family.

(K) kä t'qwem (M) niam t'sintäm (S) O sk'v tsänkem (T) (S)

(L) k'i säl (N) a t'it musnam (P) nusxwol'imx ɛ t'a (U) " (S)

[Note. If O wanted to identify his canoe he would put on it those eagle claws, & this let people know it was O's canoe.]

(H) a k'ɛ t'i k'ɛlkɛlkɛnemem (S) hola ons wit yoq

(Q) fs. insert. (P) precedes (O) (R) This song dates from antiquity; it is always pre-

born later on. He selects those whom he wants to act as (hoplumbo), (g/l's naboodie), &c, & then all leave. This evening is called (K) left morning, & day (L) he summons to his house, & chooses (nax u mda) (g/l's naboodie) & (H) & (N), & latter being those who stand up to support (K) ish & dancers. Samuel has prepared good food & arranged it in bags, as many as there are members of his w's family. Here (there) are often mistakes, as & counting is difficult, & if there is too much some of it is eaten at once. Then & people go out, & (nax umbo) beautiful new garments worn by & 1st person to use & bridegroom's name — these are their own clothes, but if they lack Samuel will provide. They walk out yelling, & proceed to dance (U) while & sing - men sing a song that is fit to all belongs to marriages, & each (naxumba) (R) dances according to his discretion, though all together. Meanwhile Samuel's (O) father has prepared (O), narrow strips of goat skin, which are given to & strong lad who runs down & street throwing them in all directions & & lads scamper for them - all except & sons of important stalt (mx s) who are forbidden so to do, instead an alk who has every right to ask them for clothing which & lad's father must give. In case of going to another village, as was & case this time, (O) is done in J's village. Then & guests are called in to J's house, take Samuel's F put down on & floor some goods as (P), i.e. to sweep & house. In & old days such (P) were very valuable. Anyone of J's family could accept (P)

(A) ~~ɛatipax~~ 430 (A) ɬai atipäxtits ✓

(B) ~~ɬiä·ʔlut~~

(C) ~~wɬɛk ɬaiɬinu~~ or atuttimut (H) ✓

(D) ~~yɛtɬaɬaix~~ ✓ (D) yɛtaɬqut or yɛtɬaiɬaixt

(E) g.ɑ·xta

(F) J gives them food sometimes a little, but much if he have much

(S) ɔ person who has preserved ɔ proper marriage song.

(T) ɬ a humor of persons to set with ɔ singer & help them out.

(U) ɬutsälemskᵉ: while they dance one ɔ the boys ask any (haxemɔɔ) for his clothing & this must be given him. This is called (U), meaning, "a stripping off".

(H) If J wishes to give a slalt ɔ his name to his son-in-law he stands up as they enter & recounts a name & whence it came. Usually it is only a name sans smaiɬsta, but sometimes a whole name & smaiɬsta may go. This name is then used henceforth in ɔ ceremony. Name & smaiɬsta usually reserved for late & rich. A name so transferred needs two ɔ the man's clans to bring it back. ✓ often name not given, though served by one bear, selected by ɔ himself & wife. Passes in his family & is no smaiɬsta, but ɔ guardian may score slightly if a pay from the taught for present at ɬ ans.

(H) Ut at ut timut does so: "of ɔ good will to bears & his family, does not do so in ɔ thought of pain.